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Agony in Arunachal Pradesh

A sizeable majority of the Christians in India live in the Southern States. They are established communities and have extremely friendly relations with people of other Faiths. The rest are dispersed widely and are in small numbers except in Goa and Nagaland. One such small group is in the State of Arunachal Pradesh. The State is so new and far away (over 1500 km) that our members hardly know or hear of the life and religious beliefs of the people there. It has been reported that the Nishi Christians have been persecuted and harassed by some other members of the same tribe. Apparently there have been burnings of their residence and places of worship. Even many months ago news of this appeared in religious journals in the USA where the readers were asked to contact the Indian embassy. Any persecution of the minorities by any group anywhere is to be unreservedly condemned. Especially in India where it is the fundamental right of every citizen to practise and propagate his own religion, the persecutions have no place. Our prayers, deep concern and sympathy are with the Nishi Christians. We have to make an urgent and strong plea to the authorities to look into the problem and stop every harassment and promote reconciliation and understanding.

After a few representations and meetings with officials in Delhi, a delegation on behalf of the N.C.C.I. visited Arunachal Pradesh and had a reconciliation meeting on the 6th May at Doimukh. It is said that about 400 Nishi Christians were present and the meeting took place in the presence of the Chief Commissioner, the Chief Secretary and other officials. The members of the student union mainly represented the other Nishis. They have accused the Nishi Christians as anti-cultural and anti-national and that along with the foreign missionaries they have used funds for anti-Indian propaganda. It was stated that the following resolutions were about to be adopted when the meeting was broken up because the Nishi Christians were asked to take an oath that thereafter 'they would not be Christians':

1. We are Nishis belonging to the same land, people and culture. We will work together for the benefit of our whole community, for the progress of Arunachal Pradesh and for the integrity of our Motherland that is India. We shall not allow ourselves to be divided in this task.

2. We shall respect all religious and customary practices of others. We shall not burn, destroy or desecrate any place or object of worship or reverence whether of traditional Nishi Faith or of the new faith which some of our people have chosen.

3. We shall not criticise or condemn any belief or practice adopted by any group of Nishis. Our freedom to practise and propagate our faith will not be used to convert or reconvert anyone by force or by bribery in any way or kind.

4. We shall take part jointly in purely social or customary functions of the Nishi Community irrespective of our religion, which we shall practise peacefully each according to his own custom, and in respect and tolerance



of others. We shall participate together in the social aspects of all customary community work and agricultural festivals.

5. We shall participate jointly in constructive discussions on any social reforms such as child betrothals, bride price, economic burden of festival etc. which seem to require joint efforts by the community as a whole and shall not allow any such reform movements to divide us on the basis of religion.'

We admire and give thanks to God for the courageous faith of the Nishi Christians who refused to take an oath that they would not be Christians any more. They stand firm against overwhelming pressures. They need all our support, prayers and visible action.

What lessons do we learn from the ongoing experience of the Nishi Christians? First, the resolutions clearly indicate a desire for unity, respect for one another's practices and an integrated life in the State. Conversions apparently have caused cultural and sociological divisions which have led to dissension and possible disintegration. Should conversions necessarily lead to a process of deculturation? If so, can that be called 'conversion' in a real sense? Such questions are valid to each one of us. In spite of the obvious friendship what do our immediate neighbours think of us Christians? Do they in many instances still think that we are different to the extent of being 'non-Indians' culturally? Naturally, in an intensive and intimate living among a tribe the differences may be more visible and have immediate consequences. Perhaps such differences though they may exist in our neighbourhood, their consequences may not be immediately seen to be as serious. Do we feel we belong to an integrated society or consider ourselves almost as 'a tribe' of our own?

Secondly, the Nishi Christians are accused of being supported by foreign funds leading towards anti-national activities. Arunachal Pradesh being a sensitive area, such a criticism is most damaging. The authorities rightly have to be vigilant and any one found to be anti-national has to be punished. However, all the Nishi Christians by no stretch of imagination can be accused of being anti-national. Foreign funds have figured prominently and its role is a political issue in India today. In spite of the many crises in the West, foreign funds continue to flow through the churches and various Christian organisations. Some of the leaders are almost like medieval princes with power and patronage due to the handling of such funds. Moreover there are dozens of wandering evangelists from the West. In spite of the various discussions and con-

ferences the Indian Christians have yet to see an African or a Latin American face. Whereas on any day the walls of our cities carry notices of the meetings of preachers and faith healers from the West. In the changed historical settings are we sensitive to the receipt of such large funds and personnel from abroad and that too exclusively from the West? In such circumstances can we blame our brethren of their suspicion however unfounded they be? Do the Churches wish to adopt new styles of life or keep on being insensitive to the political, social and religious implications of receiving considerable amount from the West? Thirdly, it is good to know that the National Christian Council has appealed to the Indian chapter of the World Conference on Peace and Religion 'to examine the case of the Nishi Christians' and to help with the reconciliation. We must mobilise men and women of all faiths and make them aware of the situation in Arunachal Pradesh. Not only Christian MPs or leaders are to visit or raise questions in the Parliament, but we must seek the support of the religious leaders in India as well as political representatives. There are thousands of people of goodwill and with a deep understanding of the problems in India who are genuinely concerned for peace and unity of all peoples. As churches whose members are part of a wider community, we must seek their support particularly in situations like the one in Arunachal Pradesh so that from the

beginning it will be an involvement of the people of Faiths. Lastly the Government of India has a vital role to play. One does not hear much about the Council for National Integration set up some years back. As a nation wedded towards secular democracy it is the duty of the government to promote and to care for the welfare of the people of all faiths. It is good for the government to appoint a separate commission consisting of distinguished leaders of different faiths, especially for the purpose of promoting unity, understanding and goodwill among different religions. This should be a separate body from the Council for National Integration. Such a commission can meet from time to time and one of the duties may be to investigate, take an active part and help in situations where there is harassment and persecution. In a country like ours it is important that such a commission should have the government's approval and backing. It is of tremendous importance and a necessity, as such a commission can advise the government regard to matters concerning the life and faith of different religions, and also work towards the unity of all people.

As we share in the agony of the Nishi Christians our hope is that we raise questions about our own life and witness and request the Government of India to take necessary action possibly for the promotion of propagation and unity the activities of all religions.

Sharing and Growing

An account of a two-months' training at the Christian Counselling Centre, Vellore

It was a most thrilling time, definitely one of the peak experiences of my life. I had gone with high hopes, but what I experienced and received far exceeded anything I had expected. They are indeed doing a splendid job at the Christian Counselling Centre.

We were eighteen in our group, five Roman Catholic priests, five Roman Catholic nuns, two CSI sisters, three CSI Pastors, an English Anglican priest married to a New Zealand Methodist wife, and a Lutheran deaconess from Canada. In this course only those who are open and willing to share and work really benefit, and in some groups only a few do this. It is up to the individual to draw deep treasures out of the experience or go away empty. We were a 'specially open group', ready for great things. We soon became very close to one another and very trusting of one another.

Our programme consisted of sessions on the theory and practice of counselling, personality development, transactional analysis, group counselling, and clinical work in the Christian Medical College Hospital. There were short workshops on special subjects which we as a group were able to request, such as education, sex, family counselling and suicide. There were Bible studies on the problem of suffering, and several talks at the hospital by specialists on blood, kidney transplants, cancer, etc., to help us have a better understanding of the patients we met. We worked at CMCH for four half days a week under their chaplaincy department. From the beginning we were given to understand that we were not to think primarily of working with SICK persons, but with

PERSONS, sickness being only one of the crisis the face, which cover all kinds of other areas. Each of us was assigned to a staff member for the supervision of our counselling work, and we wrote verbatim reports of our interviews with patients and discussed them with our supervisors. Also we worked on our own and other problems in small groups; and we had the use of a good library and were expected to write reaction reports on at least three books.

I shared a room with two Roman Catholic Mission Sisters. This was a special joy for me, as I loved their songs so much—and we were singing together even before we had unpacked our suitcases! I was greatly challenged by the quality of their lives, and we were very free and happy together, and came really close to each other.

Every morning all the Roman Catholics had their Mass at 6:30 and were delighted when I asked if I could join with them each day. I was struck by the simplicity and utter sincerity of their celebration. We sat on chairs round the table close to each other. They used the new modern service and there were valuable periods of silence, and much informal sharing at the time of confession, intention, and thanksgiving. When the word was read, after silent meditation, with no sense of hurry at all, we shared freely what we felt God was saying to us. We said the eucharistic prayer all together. Morning after morning we shared the experiences we were having during the training, and accepted them, and rejoiced in them in God's Presence, as part of His healing and redeeming

work in us. We always sang four or five songs, and I learnt some beautiful ones from the Roman Catholic tradition, especially some lovely Tagore settings, and some Gelineau psalm arrangements. This daily Mass was a great undergirding experience for me to the whole two months' life at the Centre.

From the beginning we contracted as a group to share, to care, to work, to grow and to celebrate together. The experience of doing this at times reached to such depths that it is not possible fully to express it to anyone who did not share in it. For myself I can say that I have never found anything equalling the skills which these people offered which enabled us to enter into such a deep sharing—it was a rare experience, and I can only thank God for it, for His Presence was most surely in it. Its authenticity for me was beyond question.

Learning something of Transactional Analysis (TA) was an experience in itself. This fairly new tool of group psychotherapy is very simple and easy to grasp. Using its techniques, we analysed one another's 'life scripts' and came, through the help of each other, to understand how we live and act, and to an awareness that if we want to change, we can change. Then we decided precisely where we wanted to change, and contracted with others to set to work to achieve it.

I appreciated very much the participational methods in use at the Centre. The lecture method was out. By our own constant sharing in the process of learning, we learnt. The motivation definitely came from inside of us.

What we learnt about counselling others was extremely helpful. Primarily we learnt about listening. I had thought that I was a pretty good listener, but I realise now how far I have yet to go. The other thing we learnt about was the management of our own feelings, so that we could be relaxed and at ease with people under all sorts of crises they undergo. We all came to see that many of the barriers we meet in our counselling are predominantly in US. We were encouraged to learn how to maintain our own sense of adequacy and integrity by remaining ourselves and not identifying ourselves with our client's distress, attempting to solve his problems FOR him, instead of encouraging him to solve them for himself. The old approach to counselling, that of advising, directing and often judging, we were urged to drop, and be instead supportive, facilitating, reassuring, understanding and accepting, for these are healing attitudes.

The personal therapy that went on in the groups was certainly one of the highlights of the course. This opportunity for personal growth by working on our own individual problems was a wonderful privilege which the Centre offered to us in our training (and quite literally worth thousands of rupees if we'd had to pay for it from outside professional psychotherapists). The new life that Christ gives took on a deeper meaning and dimension, and when we read the gospels and St. Paul's letters about it, we were filled with a new amazement and sense of glory about what God has in store for us if only we will accept it. We experienced each other's personalities

opening out and flowering, sometimes complete change taking place in certain areas or the whole, chains dropping off, new joy and hope taking hold. We were not only trained at CCC, we were healed. I think it was largely due to the fact that God did this for us in His power and mercy THROUGH EACH OTHER—we experienced ourselves as co-workers with Him, and His Presence constantly with us. No fears could hold us back, because He was there in the midst dispelling our fears, and each of us was prepared to take unprecedented risks in personal sharing because of it. I now know more of the meaning of koinonia (fellowship) than I ever knew before.

Another thing that seemed to me of great import was the stress that was constantly laid on how important I am in this whole business of caring for others. That is, that in order to be open, warm, available, understanding, sensitive, confident and responsive in our relationships with others, an appropriate self-esteem is needed. We were urged to resist overwork, to take proper recreation and relaxation, to talk out our joys and difficulties and psychological tensions constantly with others, and not keep them bottled up, to look after our bodies responsibly, and to use spiritual resources at our disposal regularly.

We had a lot of 'celebration' at the Centre. We had daily worship together before breakfast, and a joint Communion service every Wednesday in which every one of the group joined, a really wonderful ecumenical experience. We had picnics under shady trees, at midday, on our roofs at night, and in one another's houses and rooms. Wedding anniversaries, house warmings, birthdays, religious feast days, were all observed with great glee. Every Sunday night we sang and had coffee and eats together, and the staff were quite marvellous about making their homes available to us whenever we wanted to gather together, or relax individually, or cook in their kitchens.

At the end of the course we were asked to give a written evaluation of what it had meant for us, and also present a collage expressing our personal experience in art form. The 'Convocation' function in which we all received our certificates, was quite unforgettable. We sat in a tight circle, then each staff supervisor got up, one at a time, and walked in turn to each of his students in the group, and stood before him (and the student stood to receive him), and told him what it had been like to live and work with him for the past two months, what he had seen him striving after and achieving, where he had noticed special progress or personal growth. Then we each responded after our supervisor had spoken to us, both to him, and if we liked to other staff members or the whole group. There was no time limit, and we could speak from our hearts.

It has been a great learning and growing experience for me, and in addition many of my deepest insights have been underlined and confirmed by it, and I feel a new sense of confidence and joy and expectancy. I am eager to be instrumental in getting many others to take advantage of this training.

SR. CELIA BARBER

Worship in Church

All human beings are led by emotions. In most people emotions dominate intellect and will. They seek opportunities which stimulate emotion and such people are easily suggestible. This is not wrong, though yielding to emotional responses can sometimes impair clear thinking and block spiritual maturity. A mature person should be able to decide and take a specific course of action after the intensity of the emotional excitement subsides.

The major part of our worshippers are directed and influenced by feelings and emotions. But there is very little in our forms of worship which can arouse emotions, and as such the needs of church members are not satisfied. Some of us are so much attached to our traditional forms of worship and are too sentimental about it to allow any change in them. This attachment to a mere form of worship which may not be relevant to the present-day life and needs of the people is pointless. Worship becomes then, mere ritual. A form of worship loses its life when it does not adjust to the changing needs of the worshippers.

Our reluctance to re-examine our traditional forms of worship and bring about changes in it, may stand in the way of some people who seek to worship God with ardent devotion. Little wonder then that such people are leaving for groups which can satisfy this basic need of theirs. Opportunists exploit the situation and inflict

on them their own divisive creeds. We should be aware of this fact and realise our responsibility here.

There are various methods of stimulating emotional response. The quality of the emotion depends on a basic factor which arouses the emotion. For instance, feelings and emotions stirred by sex, nature and miracles are different from each other. It is common these days for young people to lose their hearts over new tunes and exotic musical instruments. They pay little or no attention to the thought content or relevance of the songs. This shows us very clearly that there is a need to change our beaten tracks in worshipping as a congregation.

It does not follow, however, that the worshippers who prefer the quiet traditional form are unemotional. They also undergo emotional experiences while they worship for there is no worship without devotional feeling. Only they require more quiet time for meditation to stimulate devotional feeling. So it is clear that our forms of service should be re-examined so as to include opportunities for meditation as well as wholesome songs in new tunes.

Worship may either be quiet or jubilant. What really matters is that it should create an atmosphere for experiencing the love of Jesus Christ. That should be the central aim of worship and not rituals or rules or ecstasies.

C. SELVAMONY, Bishop
(By courtesy : Desobakari)

Report of the Christian Education Council of India for 1974

Following the mandate of the Kottayam Assembly of the NCCI (October 1971), the process of setting up the Christian Education Council began leading to a consultation at Charal Mount in Kerala in November 1973. It culminated with the launching of the Council in March 1974 under the Chairmanship of the Rt. Rev. M. Elia Peter. Mr. Dushyant Singh of the Literature Board of the NCCI was asked to help with organising the Council with its 3 departments for children, youth and the laity. It soon found at least 10 organisations besides the Churches related to the NCCI showing deep interest to join hands with the Council. The possibilities and potentialities for this council's role among our Churches necessitated a full-time Secretary. The Rev. M. Azariah from CSI Madras was invited to take up this responsibility from 1975.

Already over a dozen Christian Education departments and organisations have taken membership of the council and the three divisions are involved in several projects and programmes with enthusiastic participation and co-operation from several Churches.

The **Children's Department** under the leadership of Dr. K. K. George have already produced a Sunday School Curriculum Manual under the theme of 'Growing Together'. An expert team is engaged in writing up 10 Teacher's Guides introducing the syllabus for different grades. The first set of books will be available by the middle of this year. Towards this most urgent project to provide the Sunday School Literature for our Churches in India the CSA has generously granted Rs. 1,50,000.

The **Youth Department** with a dynamic youth committee has already got 4 different programmes well under way.

1. Youth Leadership and Counselling Courses were conducted in three different centres, at Madras, Nagpur and Gauhati involving some 60 youth extension workers from our churches. Three more are planned for 1975 at Agra, Baroda and Mangalore.

2. The Sareek Inter-personal Counselling Centre, Nagpur offers a special form of youth ministry with some 10 Counsellor-volunteers, a Day-care Centre and

Youth Centre attached to this project. These programmes are supported by the World Youth Projects of the WCC Youth Department.

3. Eradication of poverty programme has already involved to full-time youth workers organising a community of 70 scavenger families near Madurai. This pilot programme will be the training place for further extension of this work in Orissa and in Madhya Pradesh. The Christian Conference of Asia has already made a grant of Rs. 18,000 for this significant work.

4. A National Youth Leadership Conference at Madurai for 7 days this June will train our Indian Church Youth leaders in contextual and relevant approach to Youth involvement for service.

The Laity Department has so far organised an All India Laity Leaders' Consultation with 25 participants from around the country and also two other Laity Animators Training Institutes involving some 30 workers. Discovering new and relevant approaches to Laity education and also theological and ideological bases for the Laity's involvement for mission of the Church are some of the concerns of this department.

The central aim and thrust of all the activities under the aegis of this council has been to equip and engage in pioneering action at least a section of the leadership and membership of the Church in India to fulfil its calling to renewal and mission in this part of God's world.

REV. M. AZARIAH,
Secretary, CECI

ACTS of India

A new chapter in the History of Theological Education in India was opened, when at the Eastern Theological College, Jorhat, the 75 students from 18 colleges of the Serampore family, meeting at the first All India Theological Students Conference, baptised themselves as ACTS of India—Association of Christian Theological Students of India.

The theme of the conference was Unity, Faith and Service, the motto of the Eastern Theological College, (fondly referred to by some students as ETCetera College!). The theme was discussed on down-to-earth level, relating it to some aspects of theological education—curriculum, practical work, staff-student relationship and college life. The students themselves read the main papers (different colleges were asked in advance), and had the total leadership in their hands. The contribution of the teachers present was limited to 'Theological Chatting' in the 'Coffee Sessions' in the evenings after 8 p.m. Punctuality at all the meetings, the hundred per cent attendance in all the sessions, the frankness of discussions, the manner in which decisions were made, the friendly spirit prevalent, all reflected the maturity and responsibility which our students are capable of.

The hosting college had made excellent arrangements for stay and food and the Principal, Dr. J. H. Thumra, with faculty and students must be congratulated for the successful organising of the conference.

In the business session the following resolutions were made to the individual colleges and Senate of Serampore:

- (i) That exchange of students and staff among the theological colleges in India be arranged.
- (ii) That student associations be formed in all colleges, where there is none at present.
- (iii) That students be allowed to participate in the deliberations of the Senate of Serampore and the governing bodies of the colleges.
- (iv) That colleges start working on a mission-oriented curriculum.
- (v) That students be allowed to participate in the curriculum planning.
- (vi) That life-oriented new courses be offered.

- (vii) That living outside the college campus for practical training for a definite period be encouraged.
- (viii) That fellowship groups be strengthened to improve staff-student relationships.

A Continuation Committee with Dr. J. H. Thumra as the staff adviser, Mr. Martin Alphonse (Student, UBS, Yeotmal) and four other student members was formed to plan the next conference and form the association. The objectives for the Association of Christian Theological Students are to be finalised by this committee in consultation with colleges. The following was suggested as tentatively:

- (a) To foster fellowship among the students of theological colleges in India.
- (b) To facilitate mutual sharing and theological conversation among the theological colleges in India.
- (c) To encourage indigenous theological thinking among theological students.
- (d) To promote ecumenical fellowship.
- (e) To enable students to express their opinion effectively on ministerial training in India.
- (f) To encourage students to participate meaningfully in the structures of theological education in India.
- (g) To sensitise students to social, political and economic issues in the country.
- (h) To encourage students to participate for national development and integration and be agents of change in India.
- (i) To encourage theological students to be involved in the concerns of higher education in India.

One hopes that these good intentions and resolutions will not only remain on paper but become realities through the work of those who participated in the conference. Jorhat in North saw the birth of ACTS, Nagercoil in the South (A Student from Concordia) gave its name, and we in the length and breadth of India shall wait with eagerness for the acts of ACTS to be manifested.

S. AMIRTHAM

Bible Society of India

The Central Council of the Bible Society of India had its triennial meeting in Bangalore on April 11 and 12, 1975, at the newly built auditorium in the Bible House. The previous day the auditorium was opened by Baron F. L. S. F. Van Tuyll and named as Olivier Beguin Hall in memory of one who had served as General Secretary of the United Bible Societies for 25 years. A commemorative volume—the Sermon on the Mount in Sanskrit verse—dedicated to Olivier Beguin was released on that occasion.

The report given at the Council indicated that as one of the largest book suppliers of Asia this Society printed over 1.8 crores of books in more than 25 Indian languages. The cash turnover was Rs. 1.46 crores, but as Scriptures are sold only at subsidised prices, the sale proceeds netted only Rs. 33 lakhs.

Decisions made at the meeting included the formal acceptance of a new theory of Bible translation which discards the traditional word-for-word method, and opts for a dynamic equivalent of the original and gives it in a 'Common Language'—that is in vocabulary common to

the largest section of the users of that language. It was stated that because of lack of reading material, only 18 per cent of the adults who complete our literacy courses retain their reading skills beyond 2 years. Others lapse into illiteracy. To meet the needs of new literates a wide range of Bible stories translated at their level of comprehension and printed in large type will be made available. Some of these texts are already used in moral instruction in schools, and this effort to build up the moral base in our nation will be further strengthened. A Braille Bible will also be rendered in Common Language versions and given free as service to the blind.

As the Executive Committee of the World Catholic Federation for Biblical Apostolate was meeting in Bangalore at the same time, a delegation of four members was received at the Council meeting and greetings were exchanged.

The Council specially applauded the publication of the new translation in Tamil which is a common Language Version, the first to appear in any Asian language.

DR. A. E. INBANATHAN

'Women Characters in Indo-English Fiction'

In the Nineteen Fifties, there was a sudden spurt in Indo-English Fiction. The changes that took place in Indian Politics and Society, in and around the date of Independence, have influenced many a writer of this Indo-Anglian fiction—like Raja Rao, R. K. Narayan, Anita Desai, Kamala Markandeya etc. For my study of women in this treatise, I have taken four novels in particular:—

The Dark Room by R. K. Narayan
Nectar in a Sieve by Kamala Markandeya
The Immersion by Manjeri Eswaran
Cry, the Peacock by Anita Desai

It cannot be denied that the women characters in all these books are rather morbid, long-suffering, self-effacing TYPES—naïve, narrow-minded, lonely, and so ineffectual though blessed with a fund of infinite patience . . . or is it just a halo of ennui and indifference? Trials and tribulations they readily bear with a dumb fortitude—born of their basic belief of *fait accompli* and hence an aura of ageless forbearance lingers around them. The total lack of the spirit of comedy, humour, joy in living or a zest for life is rather glaring. They resemble Hardy's feminine creations who are mere pawns in this ironical game of life—blown hither and thither . . . vacillating, drifting, unable to help themselves . . . whose path is ever sombre and difficult. What a far cry from the Rabelaisian vitality, Puckish insouciance, uproarious jollity, scintillating wit and exuberant imagination of Viola, Portia, Rosalind, etc., created by Shakespeare!

Maybe a probe into more recent novels, say of the Seventies, might present a happier, livelier picture of the

Indian woman and help to dispel the inevitable gloom and melancholy that seem to surround these women characters like Rukmini of *Nectar in a Sieve*, Savithri of *The Dark Room* . . . They are faithful wives, devoted mothers capable of unbounded affection and unlimited (aye! even un-necessary) sacrifices. They are the direct descendents of Kannaki, Savithri and Draupadi. But Kannaki had the credit of challenging a king's verdict and establishing her husband's innocence to the discomfiture and destruction of royalty . . . whereas the heroines of *The Dark Room*, *Nectar in a Sieve* and *The Immersion* are more like puppets in the hands of a relentless fate—a grim illogical God ever hurtling them downstream. They strive feebly against something that is bound to beat them. They are like 'ineffectual angels beating in the void, their wings in vain! Nay, they don't even 'beat' after one or two belated and woebegone attempts but just hide their heads in sand pits or wallow in their ruts. They are passive, patient and meek not out of any nobility of heart or magnanimity of mind but because they are over-ridden by FEAR—Fear of so many things from birth to death—flood, famine, poverty, gossip, wrath of their husbands, in-laws, social ostracisation and so on. Trivial taboos and silly superstitions conspire with a capricious, callous fate and never permit them to rise above the circumstances that seem to sap their vitality and drain their lifeblood.

Savithri in *The Dark Room* is a naïve, neglected and bullied wife who literally vegetates. She strives to please and pacify her moody, masterful, middle class husband who is a pompous but a harmless 'self-made' man (in his own terms) to start with, but becomes more and more unreasonable, despotic and demanding, filled with tha

peculiar male or rather fed ego and fanned by his spouse's negative, inert nature and ever-yielding temperament. She never asserted her rights or likes in any sphere—be it the daily menu, management of the finance or children or planning an evening out . . . Without a protest or an argument she acquiesced to the slightest whim of her husband. She was in awe of him—his car, his comments, his criticism and compliments even when they bordered on inane meaningless rantings . . . perhaps because it had been instilled into her by her elders and esteemed friends like Janaki that the duty of the wife was to obey her lord and master implicitly and unquestioningly. Ramani, her husband mused within himself that the ancient scriptures and epics enjoined upon a woman strictest identification with her husband . . . to such an extent has to be 'like the shadow following the substance' . . . but when he was enamoured by Shanta Bai who had come to work in his office after a separation from her husband, all such lofty ideas from the puranas were thrown to the winds and he gets so recklessly involved with her. Hitherto, whenever he was harsh or cruel to her or the children in an unjust way, Savithri's refuge had been 'the dark room' in the house. She would lie down on the floor in that room next to the store, turn her face to the wall and refuse food and drink for a day or two till the cook or the children or a friend managed to coax her out of this sulking fit.

But when her husband began to make a fool of himself with Shanta Bai and turned up at home late into the night of early in the morning she became hysterical and threatened to leave the house. When he callously replied, 'Take your things and get out' she threw her jewels at him saying that she had nothing to call her own . . . they were all either the father's, or husband's or the son's. When he barred her from taking the children with her she burst out bitterly that they too definitely belonged to him and not to her as their clothes, births and lives had been paid for by him and he walked out in the middle of the night . . . to jump into the river, only to be rescued by Mari a burglar by night and locksmith by day. She is looked after by Ponni (Mari's wife) who gets her a sweeper's job in a temple nearby as Savithri refuses to eat, out of charity and she hides her identity as she insists that she should earn her own living . . . for a few moments this drooping character brandishes a banner of liberty, self-reliance etc. drawing forth our admiration and respect but alas! too soon she grows homesick filled with a nostalgia for her children and the security of her home and she calls herself a despicable creation of God—'like a bamboo pole which cannot stand without a wall to support it.' In all futility and frustration she accepts her defeat and goes homeward of her own accord, to resume or pick up the threads of her bored and bullied life!

Rukmini, wife of the farmer Nathan is of a sturdier stock—from a village in South India and her capacity for uncomplaining drudgery might be amazing to you and me but it is a very realistic portrait as the title of the book signifies, her life is like 'Nectar in a sieve' as is work without hope. In spite of her defeats, reverses beyond redress . . . successive mishaps and misfortunes, man-made as well as acts of God, she struggles ahead with a tenacity of love for her family and a child-like faith in her land and her man without a trace of self-pity or bitterness—this draws our admiration and respect. In spite of the sordid misery in the major part of her life, the impact she makes on us makes us remember her as a forceful, fruitful and effective character. After all what do we mean by a

CHARACTER? Is it not made up by the principles, predilections, prejudices, prepositions that lead to certain thoughts, words and deeds—of self-consciousness, self-effacement or self-assertion?

She has no life of her own—for it is woven day and night consciously and unconsciously into that intricate web of her family. In modern jargon, she slaves for her husband and children—body and soul, though she had to learn from the beginning chores like tilling, digging, planting, reaping, cleaning and storing the grains after getting married to a poor farmer. She had been the daughter of a headman and had to marry beneath her. Yet her love and respect for the poor illiterate husband knew no bounds and were never once shaken, even when she learnt that he had been unfaithful to her . . . which is rather an idealistic or idyllic aspect of her character. She is more human in the way in which she assaults her rival; when she goes surreptitiously to Dr. Kennington an Englishman—sort of a missionary Doc—for help for herself first, and then years later for her married daughter Ira, to remedy the state of being barren. Rukmini bears 6 sons but Ira is turned away by her husband for being childless and ironically, years later she gets an albino, fathered by a stranger on the street . . . and Rukmini strives to shield and sustain her and the child. Rukmini herself has to lose two of her sons with a stoic calm—the youngest child Kutti, due to starvation and an older one Raja, in a scuffle at the tannery.

In her curiosity about the wives of the tannery officials Rukmini is naively a rustic woman as in her dislike and distrust of the tannery itself which she feels spells the doom of the village.

But towards the callous and cruel mother nature that 'like a wild animal has them by the throat' she has no hatred or revulsion or animosity but takes it in her stride. First the incessant rain, unrestrained monsoon destroys all the paddy as well as plants, trees and abodes and very soon a drought sets in and even the land is taken away from them. She is practical and ever resourceful in fending for the family—selling this or that—stretching what little she has to the utmost limit and never questioning or demanding but just accepting life as it comes—assuming that things would be better . . . a blissful unawareness of the next calamity just round the corner! Dr. Kenny bursts out 'you'd never learn' in a fury against this stubborn simplicity that stuck like a leech to old notions, beliefs and obsolete practices and places. Yet Rukmini is never cowed down or brow-beaten even at the end when she breaks stones in a quarry for a living in a city . . . Nathan dies and she returns to the village with a waif she had come to adopt.

In contrast to the earthy and robust character of Rukmini, the heroine of the novelette *The Immersion* by Manjeri Iswaran is a wispy, wistful, airy or rather an ethereal one. She is a very fair, fresh as a delicate rose and young, and very beautiful. She is travelling in a bullock cart with her newly wedded husband on a pilgrimage to the Holy Ganges. A mud pot containing the sacred ashes of her husband's parent is slung at the bottom of the cart from a cross-beam. It is a lonely night—dark and eerie, as they go bumpy-bump along a rutted pathway. The bullocks proceed at a gentle trot with their dew laps hanging fan wise and their horns curved like kukris. Within the cart, the husband gets a strange feeling that his spouse is intensifying her isolation and receding gradually away from him into a nebulous, unknown

sphere. The words of the Saptapadi echo in his brain. . . 'Let us be companions. Let me not swerve from fidelity to thee. Swerve not thou from fidelity to me . . .'

Meanwhile the youthful cart driver is singing with renewed gusto the song he had begun in a faint hum, as if wooing the tune with all the magic and miracle of youth . . . 'throwing the rainbow woof of yearning over the warp of Romance'. 'When will the plant flower . . ?' His song is interrupted by the husband who stops the cart as it is noticed that the pot containing his parent's ashes has fallen off somewhere. He goes back on foot in search of it leaving his defenceless wife alone in the cart, to be ravished by the boy still singing, 'When will the hour ring for me to drink in glee the honey with the honey-bee?'. Alas! how thin is the division between the dream for the ideal feminine and the blinding desire for the female flesh! By the time the husband returns with the pot, his wife has slipped beyond his reach—withdrawn and secretive in a besmirched feeling, he does not guess and then they reach the water of the Ganges, to immerse the pot of ashes, when the sullied wife deliberately drowns herself. This character is so sensitively wrought that the climax does not seem contrived at all.

On the other hand, in Anita Desai's *Cry the Peacock* the sensitive and vulnerable mind of the heroine reacts under stress in a contrary manner. The husband Gautama is entirely unaware of the crepitations of the mind in his wife . . . the continuous unease

and fearful state of mind she had—due to an astrologer's verdict that one of the two (she or her spouse) would meet with an early death. This obsession in her was like a grain of sand itching upon the tender tissue of her brain—evolving a sense of foreboding—a persistent fulgurant nightmare' and she is ingenuous in admitting in the innermost recesses of her heart that she does not want to die—The end does come suddenly as they both are walking in the terrace, one twilight 'lost in admiration of the hushed glow of the rising moon, as if it were a virginal white rose brushed by a luna moth's wing'. Gautama moves in front of her, coming in between her and the worshipped moon. She screams in fury thrusting her arm at him and pushing him aside, to fall to a great depth below.

According to C. S. Forster's definition in his book *The Seven Aspects of a Novel* any character can be classified as 'flat' or 'round' in the sense that either remains the same in a prone position from the start to the finish or it GROWS, develops with some sort of self-discovery or revelation as the story progresses. To become a 'round'. Applying this law I find that in Indo-English Fiction, the women characters created by the women novelists are more 'alive' 'aware' 'alert' 'positive, powerful and Round or growing, than the ones created by the Men which tend to be 'flat'. May be the former ones were the pre-cursors of the women's Liberation. Some small way for Literature is not only a Mirror reflecting an Age, it is also deemed a 'Picture' which through the age slowly learns to resemble.

KOKILA RAJAIAH

Charles Gordon Early

(Rev. C. Gordon Early died in the Medak Compound on May 1st at the age of about 86, after over 60 years of missionary work in India. The following tribute has been written by the Rev. J. Lawson Garforth who was a missionary from 1937-1961 in the Dornakal Diocese—Ed.)

One of the sad things about growing old is that if you get up into the eighties and nineties there comes a time when your contemporaries have passed on, the younger generation have no idea who you are or what you have done, and you become perhaps a figure of fun or a nuisance.

Therefore, I want to make alive the memory of a man for whom I had the greatest affection, one of God's saints, a man whose life was utterly consecrated, single-minded, simple. Charles Gordon Early's standard of living was that of the Indian villagers whom he loved so much. His household was simple. He had many books, which he cared for. Apart from them he owned very little except an ancient type-writer and some family portraits—portraits of parents, relatives, friends; one was of his uncle, Vanner Early, and there were always one or two rather gaudy Hindu calendars. His whole life was one of utter simplicity.

He was brought up in the lovely Cotswold country round Witney, and much as he loved India he also loved to talk about his childhood days and the unspoiled countryside of that part of England. Listening to him one was reminded of Falstaff—he babbled of green fields.

He loved to tell of how he learned to swim when an uncle promised him six pence if he would cross the Windrush. Gordon jumped in and managed to struggle over.

When one thinks of men like C.G.E. (as he was affectionately known to us) one instinctively goes back to the Old Testament and the phrase 'there were giants in the land' comes to mind. He was one of the very last of the giants we knew in the Kingdom Overseas as we need to know it. One thinks of names like Posnett and Sackville of Medak, of Monahan of Madras, J. J. Ellis of Trichinopoly, Newham of Mysore, Holdsworth of Mysore, Goudie and other great names of other parts of the Mission Field. Men who went out at the bidding of the Church not just to try it, to see how they got on, but so far as they knew, for life. Other things being equal they intended, God willing, to stay and work there throughout their ministry. Men like Frank Whittaker and Ebenezer Priestly and many more besides who spent their whole ministry overseas. We shall not see their like again.

In those days, and I speak of the nineteen-thirties, when young missionaries went out to what was the Hyderabad District of the Methodist Missionary Society many of us had the inestimable privilege of being stationed with Charles Gordon Early. He lived in a place called Luxettipet which is on the north bank of the river Godavari a little upstream from where the railway from north to south crosses. It was way up in the north of the District, very isolated. The nearest towns were the twin cities of

Hyderabad and Secunderabad, 250 miles away. C.G.E. had lived there already for many years. He had opened up all that area north of the river stretching from Nirmal upstream to Mancheril downstream, and again north to Bellampalli and Sirpur. Later he struck up north again from Nirmal and established a centre at Boath in the tribal areas. It was he who began the work among the Gonds. Life was fairly harsh in those jungle areas but he loved it and the people loved him. We younger men, and I think of names like Joseph Cribbin, David Bandey, David Francis, Ernest Long, David Holwell and myself, we had this great privilege of being stationed for one or more years with this giant. He was our guru, to use an Indian word, our mentor, counsellor, friend, guide, our father in God. A saint with a wonderful sense of humour and a devotee of 'Punch'.

His whole life was in the villages. He used to take us out on tour and how he could walk. The story is told of a certain Commission which came to Luxettipett. In those days every now and then if people thought the work was not progressing as it should in one District, the South India Provincial Synod would appoint a Commission from another District to investigate. This sort of thing C.G.E. detested. He got on with his own work and he saw no reason why other people should not get on with theirs. In due course the Commission arrived and C.G.E. was determined to show these Madras people a thing or two about his beloved Godavary area. There was only one road and many of the villages were far from it. There were no cars and not enough cycles for everyone, so the Commission had to walk. He walked them off their feet. They were so foot-sore and weary with the extreme heat of the Godavary Valley that in the end they packed up and went home having decided that district work as interpreted by Gordon Early was not for them. We had no more Commissions.

He was a man of prayer—by nature he was a Quaker. The family had come over to this country centuries ago as Huguenets and later some of them did become Quakers. He had a great love for his mother to whom, he said, he owed everything. He had a passion for Charles Wesley's hymns. He never went anywhere without his Telugu Bible. He did an enormous amount of reading. He was a good preacher and he held his village congregations spell-bound as he expanded the Gospel to them. His language may not have been the polished Telugu of the Kistna area but he was fluent and both understood and was understood by the village people.

One of the things I remember best about C.G.E. was that when he was out in the villages (and I was with him for three years and toured extensively with him) he knew his people by name. He knew their fathers, their grandfathers, their mothers, their relations. He had baptized them, married them, prepared many of them for membership in the Church. He knew their names and this was a great thing for here were a people who were not a people and to think that this great Guru should actually know them by name gave them great joy. Any fool can go into a village and say, 'Salaam, salaam; how are you?' and then go away. But not C.G.E. They loved it. I marvelled at his memory and though I tried to do the same when I later found myself in charge of Luxettipett and other Circuits I never reached his height of perfection.

He was sent to Burma in 1914. After one year he moved back to India and from 1915 to 1975 that was his home. Most of his ministry was in the Godavary areas but he did serve in other parts—Dudgaon, Aler, Medak, —always coming back to Luxettipett. He was a champion

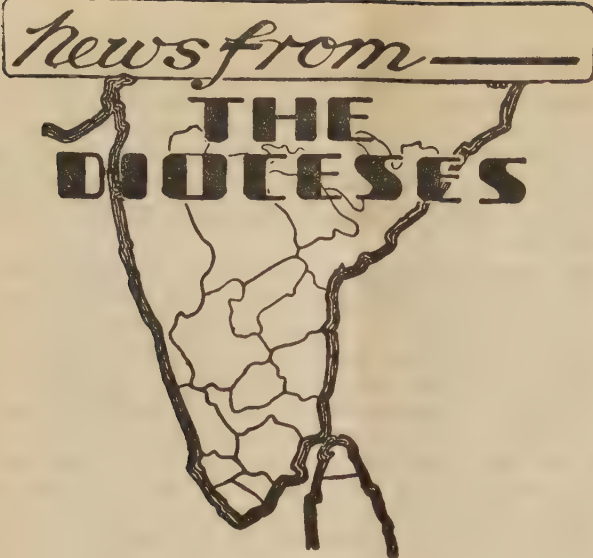
for the rights of the village workers. He maintained, quite rightly, and this is true even now that in spite of all the industrialisation of India it is still a country of villages. He maintained that unless the Gospel could be taken to the village people of India by the village Evangelists, so many of whom he had helped to train, there was not much hope for the kingdom of God in that country. He worked for them, supported them, and they loved him.

He never took kindly to the idea of Church union. He was a staunch Methodist and a staunch Free Churchman. He did not have much room for liturgical services—though oddly enough he was a great sacramentarian. The Communion Service, the meeting together at the Lord's Table, whether in the lovely Church in Luxettipett or in the simplicity of an Indian village, the people sitting on the bare earth, the Communion table a small rickety village-made thing with a white cloth on it and a small brass vase with some rather pungent flowers, and in the middle the bread and the wine; Gordon Early, an Evangelist and myself helping—this was the very heaven of joy. But he never took kindly to the idea of Methodism losing its identity. I think one of the things that worried him was that in the Medak Diocese, as it became, he felt that we had bent over backwards to become more Anglican than the Anglicans. (Later I was myself in the Dornakal Diocese which was predominantly Anglican—under Bishop Elliott, an Irishman and one of the saintliest and most lovable men I have ever known—and there we sometimes felt that our colleagues in the other denomination were bending over backwards to be more Methodist than the Methodists!) Be that as it may, C.G.E. never took to Church Union and as time went on he felt that the Methodist Church in Hyderabad had lost its identity and we had merely joined the Church of England. He wrote some very strong letters on this subject from time to time. I don't think they ever got published!

He retired in the fulness of years. He went to live in Nirmal, again in the north of the Godavary valley. He lived there in a little rented house. He preached. He visited the sick of all religions, Christian, Muslim, Hindu or the tribes. He became a sort of local Guru, a holy man, to the whole town. All sorts of people used to go and visit him for help, for advice or just for a chat. Later he came back to England and tried to do Circuit work here but his heart was not in it and he went back to India. In later years his health began to fall and it was suggested to him that with advancing age he really should return and settle in England. So he came back and tried to live in a hotel in London. He told me that he arrived in October and it was so cold that he never put his nose outside the door until April. That summer he came and stayed with us in Birmingham where we had a marvellous time together, but before the next winter he was back again in India, this time living in a hamlet near to the Medak compound. He built a small house which he shared with his cook who had looked after him so faithfully for so many years, and there he stayed until the end.

A man greatly beloved; we shall not see his like again. He was one of a generation that is gone. They did a tremendous work under conditions, impossible conditions, that a new generation cannot begin to understand. They worked through prayer, they worked through faith, they worked through the power of the Spirit. Praise God for such men. We shall remember him always with the deepest affection.

J. LAWSON GARFORTH



MADRAS DIOCESE

'Dying, Death and Resurrection'

Although most areas of human experience are now discussed freely and openly, the subject of death is still surrounded by conventional attitudes and reticence which offer only fragile comfort because they evade the real issue. Thus, a Seminar on 'Dying, Death and Resurrection' was organised by the Community Service Centre in collaboration with Gurukul Theological College from March 15th-16th, 1975, in which forty-five persons participated. The objective of the Seminar was to help Christians understand the Christian teaching on Death and Resurrection and also to study how doctors, nurses, pastors and families can support dying patients in a really meaningful way.

Rev. Alexander D. John, General Secretary of the Christian Literature Society, chaired the Seminar, and Rev. Fr. Clive D. Hurley, Rector of St. Gabriel's High School, gave the key-note address. There were four speakers—a pastor, a doctor, a nurse and a layman who spoke on 'preparing the Dying' from their own perspectives. Fr. Kenneth Satur of St. Thomas Minor Seminary, who spoke from the pastor's point of view stated that a person could not help with a dying patient unless he himself has the proper approach to death. Each Christian should remember that he was not created to die but to live. Death is not the end of all but a beginning.

Dr. S. Thangaswamy and Miss Audrey Chalkley spoke from a doctor's and nurse's point of view. Both being in the medical profession they elaborated the following points—what exactly is meant by dying, should the dying patient be told that he is dying, etc. Mr. A. Daniel of Madras City Council of Child Welfare spoke from a layman's point of view. Their talks were followed by a plenary discussion.

The participants were an equal mixture of Catholics and Protestants. As the response was good and there is a lot more to know about the subject, it is hoped to plan a follow-up programme in the near future; all those interested should contact the Community Service Centre for details.

DOROTHY M. LEITH,
Associate Director.

India lives in her villages. This we could observe when we visit rural parts where the majority of the people live below the subsistence level with a background of illiteracy, ignorance and lack of training. How could we improve the plight of these people and change the social and economic condition? I asked these questions to myself when I visited a number of estates in Chikmagalur and Hassan districts during the last week of March. The coffee estates no doubt bring large income to the country, but then the condition of the workers in these areas as still not very happy in spite of the fact that legislations have been made to improve their condition. One of the things that is necessary for these people is that they require proper education. But the existing schools are scattered all over with the result that children have to go long distances to reach these schools. As a contribution of the church to help these children, boarding homes have been thought of and we have already a girls' boarding home at Hassan with a sub-centre at Chikmagalur. I have however, thought of starting a separate centre for Chikmagalur itself and also a new boarding home at Anandapur in Coimbatore district. Both these boarding homes will come into existence this year. Chikmagalur Boarding Home may however, require additional accommodation, for which necessary funds have to be collected, while for the Anandapur centre, the existing old bungalow is being renovated providing additional amenities for which a sum of Rs. 20,000 is required.

S. R. FURTADO,
Bishop.

MADURAI—RAMNAD DIOCESE

Annunciation Day Retreat

We observe the Annunciation Day every year in our Diocese. On that day we have a retreat for the Women's Fellowship of our Diocese. This year the retreat was held at Ratchanyapuram on Saturday the 5th April and over 350 women came from all over the Diocese.

The retreat began with a service of the Holy Communion conducted by the Rev. P. Chelliah. There were two very inspiring addresses by our guest preacher, a Lutheran Pastor—Rev. Jayaseelan Jacob, who spoke about the special qualities of Mary, the mother of Jesus.

The closing service took the form of the admission of new members to the Women's Fellowship of the C. S. I. and this year 30 members were thus admitted by our Bishop.

We thank God for His enrichment of Fellowship. We are grateful to our President Mr. Devadoss and all those who made this day, a day of inspiration, and good fellowship!

JOYCELENE GNANARAJ,
Church of the Divine Patience,
MADURAI.

'A PRIEST'S ENCOUNTER WITH REVOLUTION: AN AUTOBIOGRAPHY'

by Joseph Vadakkan (Studies on Indian Marxism Series No. 1), published by the Christian Literature Society for the Christian Institute for the Study of Religion and Society. pp. 158. Price Rs. 12.

Father Vadakkan in an unusual figure is an unusual State, Kerala, whose strange mix of politics and religion provides a rich quarry for the political scientist as well as the church historian.

A Priest's Encounter with Revolution (a more appropriate term would be 'Politics' in place of 'Revolution') is principally the story of Father Vadakkan's quest for social justice for the weaker sections of society through various methods of concerted protest action and agitation.

It is his dual role as the priest and the politician that has earned him a name in Kerala that is controversial and not unlike the reputation of the late 'Red' Dean of the U.K. However, it will be too simplistic to dismiss Father Vadakkan with red label.

His life and career, as seen from this book, unfolds a more intricate and involved story. Here is a young man brought up, to be more precise, self-grown in a Catholic environment near Trichur as a village schoolmaster delivering newspapers on the side to augment a meagre income, a Congress worker, a trade union organiser, a newspaper editor, an anti-communist championing the cause of evicted peasants with communists, and a priest with a parish and later without a parish.

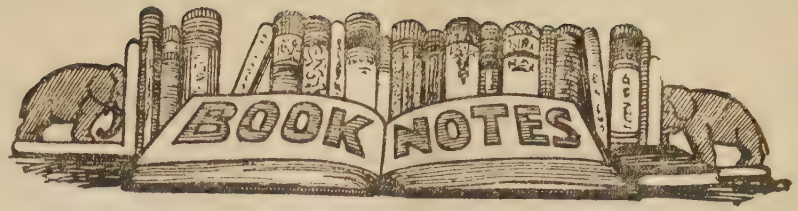
What emerges from the self-portrait is an outspoken and energetic leader with a vast sympathy for those suffering under inequities of one sort or another and, more important, one who can translate such sympathy into concrete social and political action, without bothering too much about the ideologies and motivations of his comrades-in-arms.

When it comes to defining his programme or plank in ideological terms, Father Vadakkan is not equally successful. His jeremiads against the present 'reactionary' leadership, the planning process and education are not exactly original. His panacea of building a socialistic society by combining all communist and socialist forces is somewhat utopian and unrealistic.

He writes: 'In the present context of India, it will be more effective to adopt non-violent civil disobedience movements and non-co-operation movements on Gandhian lines. If such struggles and agitations are waged for two to three years I believe that without a violent revolution it will be possible for the combined socialist forces to dislodge the present reactionary government through the ballot box and build a socialist order.' Shades of J.P.!

Also, his espousal of Marxism and Christianity in one breath forces him to do some rare balancing acts. 'I believe,' he writes, 'in class war and revolution. If other democratic means fail, I firmly believe that the Indian people should attain economic freedom by a bloody revolution. Can it not be that the stage when the state withers away is the temporal form of the Kingdom of God envisaged by Christ? When the dimension of spirituality is added Marx's Dictatorship of the Proletariat will become the Rule of Christ with his twelve fishermen. I firmly believe that dictatorship of the proletariat is the final culmination of democratic values.'

Father Vadakkan's skirmishes and later open conflict with church authorities are to be expected since in our



milieu a priest's vocation is severely limited. Whether one endorses Father Vadakkan all the way or not, he has blazed a new trail in service to the poor and the needy not by ameliorative steps alone but by challenging the very social order that very often condones inequities. This is all to the good since Christians can no longer be uninvolved in the larger social and political winds that sweep across the land.

Besides giving leadership in various social, labour and political moves in Kerala, Father Vadakkan has tried many welcome innovations in his parish at Kuriachira. These largely unpublicised activities are worth studying by churchmen both Catholic and Protestant.

Although with little literary pretensions, the book is still readable and will be enjoyed especially by those who know something of Kerala politics. The CLS and CISRS are to be commended for making available the brief English version of Father Vadakkan's autobiography originally issued in Malayalam.

VMC.

THE CHRISTIAN FAITH

by Dr. Donald Coggan, Archbishop of Canterbury, London, S. P. C. K. Second Impression 1975. pp. 24. Price 25 pence.

Dr. Coggan wrote this book in 1966 when he was Archbishop of York, and it was revised and re-set in 1975, immediately after his elevation to the See of Canterbury. It has thus acquired, in the eyes of the faithful, an authority it might not have had nine years ago. The booklet is an introduction to the Christian Faith and the author begins by remarking that introductions are not to be despised. He goes on to examine our faith under headings taken from the benediction usually pronounced in the churches. There are thus three chapters. The first emphasises grace, the second examines the problem of evil, and in the third chapter the barriers to fellowship which are to be broken down are indicated.

There is naturally nothing new in what the Archbishop says—there cannot be—but his compressed style succeeds in expressing in a few words what a verbose writer may need a page to expound. Every one of the sentences in this little booklet can be made the basis of further debate or the kind of discussion which leads to decision. Statements like 'the Christian religion is an earthy religion' or 'when a man was united to Christ in baptism and faith the Spirit could be trusted to make him like the Master' call for examination.

I first wanted to suggest that the booklet might have a wider circulation if translated, but the closely-packed style cannot be easily rendered in our languages. Perhaps a cheap reprint of the book could be a great help to those 'who know practically nothing about Christianity', to those who 'know it at a distance' and those who have 'got it wrong'.

There is a useful list of books for further reading and a special word of commendation on William Barclay's commentaries.

A. F. THYAGARAJU.

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The Rev. Dr. Ian H. Douglas, a former Director of the Henry Martyn Institute of Islamic Studies (1962-68) died on 28th February, 1975, in Syracuse, New York. He was riding his bicycle on the way to his classes when he was suddenly struck down by a massive coronary attack.

Rev. Douglas first came to the Staff of the H. M. I. in 1959—a time of great uncertainty and difficulty. He became Director in 1962 and continued in this capacity till 1967. He left India in 1968 for his doctoral studies in England. He started teaching in the U. S. A. after getting a D. Phil. from Oxford.

It was his dream and his efforts that laid the foundations for a building programme which has since resulted in the present facilities of the Institute here in Hyderabad.

As we here recall the life and work of Ian Douglas, we are moved to record our deep gratitude to God for the many years in which he was associated with the H. M. I. and for the rich and warm memories that remain with us of Ian as our Director, our colleague and our very good friend.

We are also moved to express our love and sympathy to Jean Douglas and the children in this time of grief and loss and to assure them of our continuing prayers for them in the days that lie ahead.

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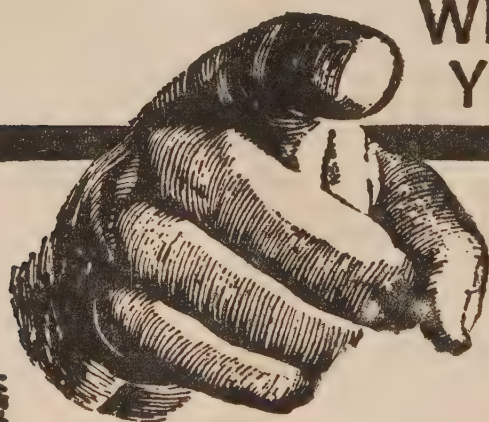
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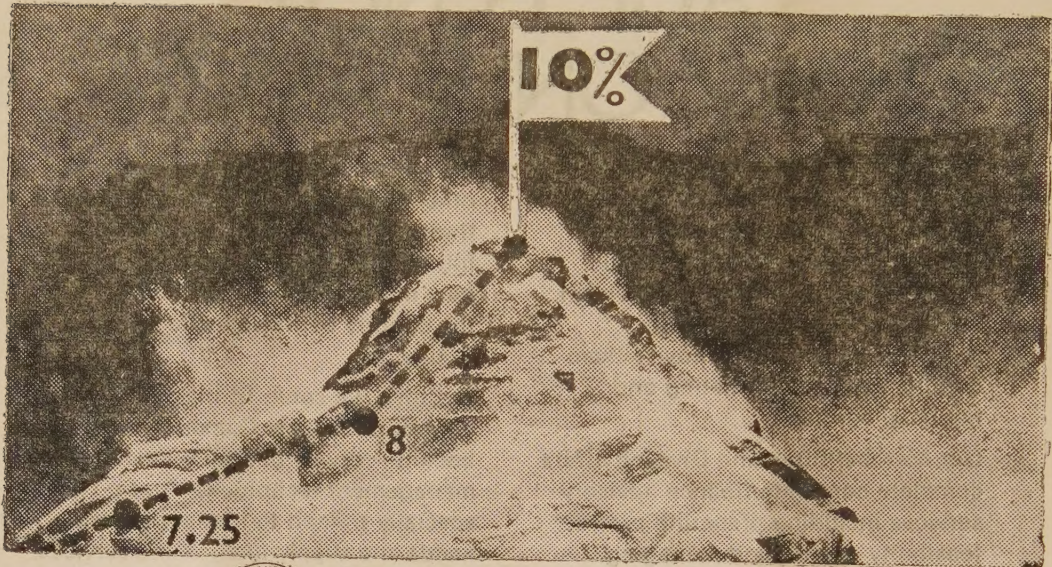
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